CHAPTER VI

SUMMARY AND CONCLUSION
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Beliefs and attitudes of any nature are learnt or acquired. Superstitious beliefs are also learnt. In some cases they are learnt through our imagination, while in other they are acquired though experiences. Every individual having normal cognitive ability finds it difficult to search answers to many of the events or happenings of everyday life. He can not think rationally on all the events and happenings. There are mainly two reasons, in the process of evolution the growing mind or brain has not reached to its perfection; and secondly, our thinking is directed by the past experiences or "Sanskaras". Read (1968) has presented an excellent account of psychology of superstitious beliefs.

As the growing mind of society deals with true beliefs they are piled up and classified in systems of science and philosophy. Even without systematization, the mere structural similarity of judgements, formed unconsciously on the same implicit principles of causation and classification, throws them into those loose apperceptive masses which we call "Common sense". Such systems of masses, whether of science or of common sense, reading assimilate and confirm new inferences having the same character, and offer resistance to all inferences having a different structure, such as those magic and spirits. The selective power of these apperceptive masses over novel ideas constitutes "the understanding" and is the plain solid man's substitute for logic. It is true with many scientists who often neglect the abstract study of logic. It is the chief defect of common sense that the verification of its judgements depends entirely upon repetition of experiences (Read, 1968).

Aim of the study:

The main of the study is to search the influence of religion, Locus of control and gender (Sex) on religious attitude, superstitious beliefs and to find out the strength of association between religious attitude and superstitious beliefs.
Objectives of the study

For guiding the study following objectives were framed

- To examine the influence of religion, Locus of control, and Gender on religious attitude
- To find out the effect of religion, Locus of control, and Gender and superstitious beliefs.
- To measure the relationship between religious attitude and superstitious belief.
- To search strength of association between religious attitude and locus of control.

Justification of study

Attitude and beliefs are areas of social psychology. They have their own special significance in the study of social psychology. Superstitious belief were studied earlier in psychology but later on probably due to the impact of behaviouristic approach the field of superstitious beliefs was left for sociologist. But it is difficult to deny that the formation of superstitious beliefs several psychological process are involved. Present study is a small attempt in this direction.

Hypothesis:

Tentatively, following major hypothesis were framed

- Hindu Subjects developed significantly more superstitious beliefs than Buddhist subjects.
- The subjects from Hindu religion have significantly more positive religious attitude than subjects from Buddhist religion.
- Social and cultural pattern in India is such that the female developed significantly more religious attitude than the male.
- The superstitious beliefs are significantly more among females than males.
The subjects who have external locus of control have significantly more positive religious attitude than those who have internal locus of control.

The subjects having internal locus of control develop significantly less superstitious beliefs than the subjects having external locus of control.

The religious attitude and superstitious beliefs are positively and strongly associated with each other.

There is positive and highly significant strength of association between religious attitude and locus of control.

Superstitious beliefs and locus of control are positively and strongly related to each other.

Buddhist Female (Internal Locus of Control) have significantly high Religious Attitude than Buddhist Male (Internal Locus of Control).

Buddhist Female (External Locus of Control) have significantly high Religious Attitude than Buddhist Male External Locus of Control).

Hindus Female (Internal Locus of Control) have significantly high Religious Attitude than Hindus Male (Internal Locus of Control).

Hindus Female (External Locus of Control) have significantly high Religious Attitude than Hindus Male External Locus of Control).

Buddhist Female (Internal Locus of Control) have significantly high Superstitious Beliefs than Buddhist Male (Internal Locus of Control).

Buddhist Female (External Locus of Control) have significantly high Superstitious Beliefs than Buddhist Male External Locus of Control).

Hindus Female (Internal Locus of Control) have significantly high Superstitious Beliefs than Hindus Male (Internal Locus of Control).

Hindus Female (External Locus of Control) have significantly high Superstitious Beliefs than Hindus Male External Locus of Control).
Sample:

Selection of representative sample was tedious job in the outset it was decided to include all colleges from Aurangabad city. After words the list of all students were prepared and then only using random number table 500 students studying in B.A. first year to post graduation were selected. Male female ratio was 1:1, their age range was 18 to 21 years.

Perhaps in the present study, 2 x 2 x 2 factorial design was used and frequency in each cell was kept equal. In this process large number of sample was deleted. Finally, the effective sample consisted of 400 subjects only, of which 50% were Hindu and 50 % were Buddhists Ss.

Tools of Data Collection:

Data were collected by using following scales and inventory.

Locus of control scale:

Rotter’s I-E scale was widely used for measuring the locus of control. The scale was developed by Julian Rotter (1960). The scale consists of 29 pairs of statements of which six were filler statements. It had reliability coefficient of 0.79 and its validity was 0.77.

Religious attitude inventory:

Originally, the inventory was constructed and standardized by Schuponts. It was translated in Marathi and modified to some extent to fit into Indian culture. In this process many items were deleted and finally only 36 were retained. This 36 items inventory was standardize for ICSSR research project. This inventory was used for measuring religious attitude.
Superstitious Belief:

This scale was constructed and standardized for an ICSSR major research project. It consists of 25 items, and each item is provided with two alternatives. More score means more superstitious beliefs. This scale has a reliability of 0.83 and validity was 0.71.

Procedure of data collection:

For data collection 20 to 25 Ss were called in class room. They were asked to sit comfortably. First of all rapport was established with Ss. Then the forms of locus of control scale were distributed and asked them to read the instruction given on first page. After that they were asked to fill up the scale. Though, there was no time limit to complete the scale still they were told that complete the scale as soon as possible. Finally, the filled answer books were collected.

After five minutes rest, religious attitude inventory forms were distributed to same Ss. After that, they were asked to read the instruction given on first page and fill up the forms. Lastly, the filled forms were collected. In this way, whole data were collected

Variables under Study:

In the present study several variable or factors were studied. The first three important variables were religion, locus of control and gender. These variables were treated as independent variables and religious attitude and superstitious belief were treated as dependant variables.
Design of the study:
In the present study to $2 \times 2 \times 2$ balanced factorial design was used. The all three independent variables were varied at two levels as follows.

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1) Religion

A1

A2

Buddhist

Hindu

2) Locus of control

B1

B2

Internal

External

3) Gender

C1

C2

Male

Female
Conclusion:

- Hindu Subjects developed significantly more superstitious beliefs than Buddhist subjects.
- The subjects from Hindu religion have significantly more positive religious attitude than subjects from Buddhist religion.
- Social and cultural pattern in India is such that the female developed significantly more religious attitude than the male.
- The superstitious beliefs are significantly more among females than males.
- The subjects who have external locus of control have significantly more positive religious attitude than those who have internal locus of control.
- The subjects having internal locus of control develop significantly less superstitious beliefs than the subjects having external locus of control.
- The religious attitude and superstitious beliefs are positively and strongly associated with each other.
- There is positive and highly significant strength of association between religious attitude and locus of control.
- Superstitious beliefs and locus of control are positively and strongly related to each other.
- Buddhist Female (Internal Locus of Control) have significantly high Religious Attitude than Buddhist Male (Internal Locus of Control).
- Buddhist Female (External Locus of Control) have significantly high Religious Attitude than Buddhist Male External Locus of Control).
- Hindus Female (Internal Locus of Control) have significantly high Religious Attitude than Hindus Male (Internal Locus of Control).
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